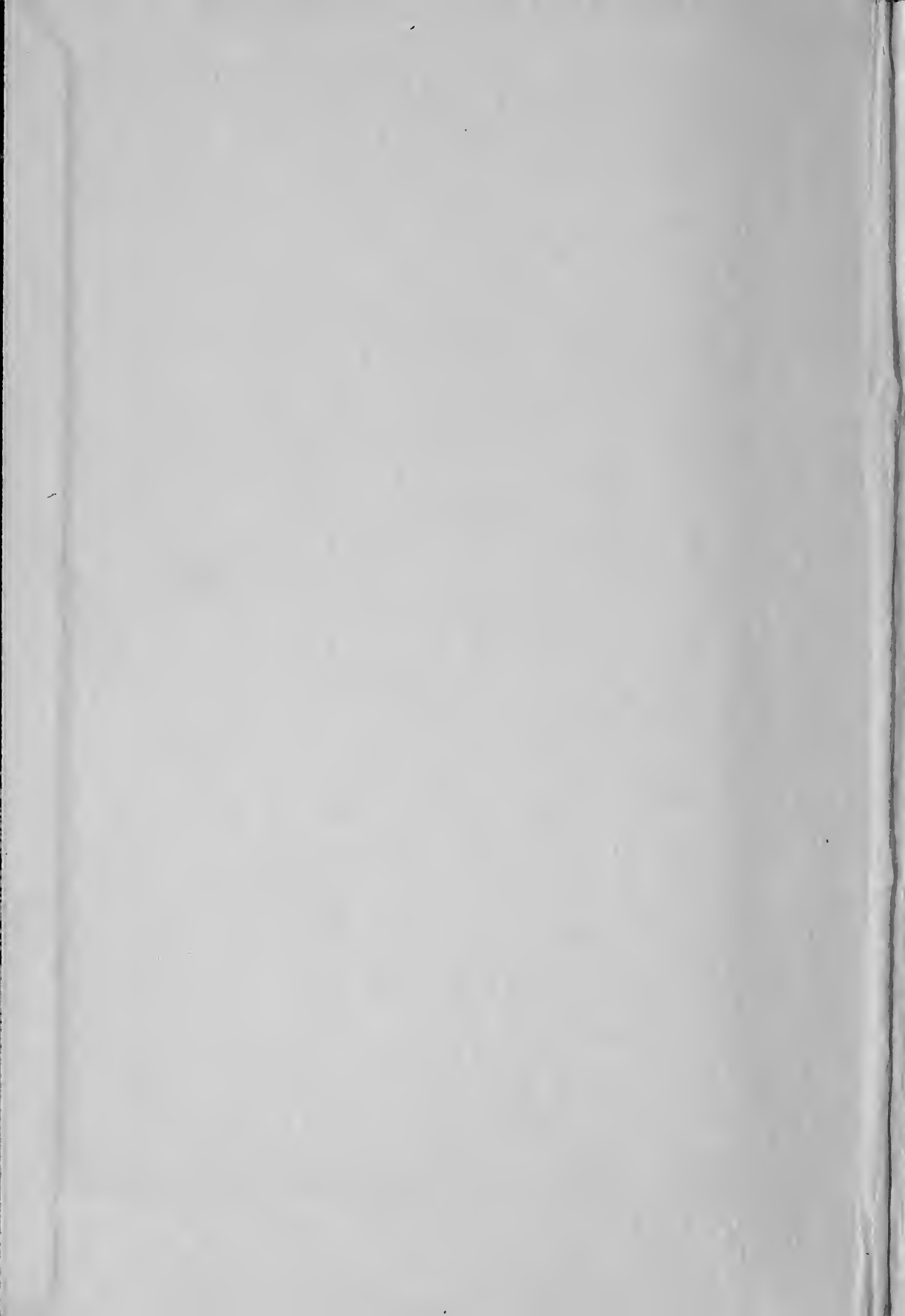






the Chaplain

A LETTER TO CHAPLAINS

- As Chairman of the General Commission on Army and Navy Chaplains, it is a privilege to send a brief message of greeting to our chaplains in the armed forces.
- I am fully aware of the difficulties you confront: the inevitable "let down" of the postwar period, the problem of serving in occupied and foreign areas, the sense of loneliness, to mention only a few.
- I wish you to know of the gratitude of our church leaders and people. You are our representatives in the Name of Christ. Because of the many problems your work is of vital significance to human souls and the building of a better world. We pray that God will give you strength, wisdom and courage in your great task.

Gratefully yours,

Wm. R. Shurell

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THOMAS A. RYMER
Director and Acting Editor
R. M. ELMQUIST, Managing Editor

necessarily be bosom friends in the peace that follows.

We Americans are saying a lot about the faults of others as reasons for international distrust. Awareness of the background, thinking and motives of the other fellow can be most helpful in arriving at mutual understanding, but knowledge of self is of primary importance. Everyone knows our international relations are difficult, and many of us would like to place the blame on other nations. Every loyal American can safely assume, however, that the difficulty is in part inherent in what we are and what we do.

Nothing can be more important in preparing for the Christmas season than a full and frank analysis of our own shortcomings, and an honest effort to free America from the handicaps which retard our progress toward world peace.

Could it be that our international relations are difficult because we boast of the magnanimity of our aid to other nations when everyone knows we were motivated largely by the desire to save ourselves? Or because too frequently we make decisions for expediency's sake without reference to standards of right? Or because our foreign policy thus created is often unpredictable, unstable, even indefensible? Or because those chosen to represent us have no more than day-to-day assurance of our desires or support? Or because while we boast of our high social and moral standards we participate in or condone outrageous manifestation of greed, bribery, dishonesty and racial hatred, and elect to high office men whose only credentials are bigotry and prejudice?

In addition to the faults of other nations there may be a good many
(Continued on page 10)

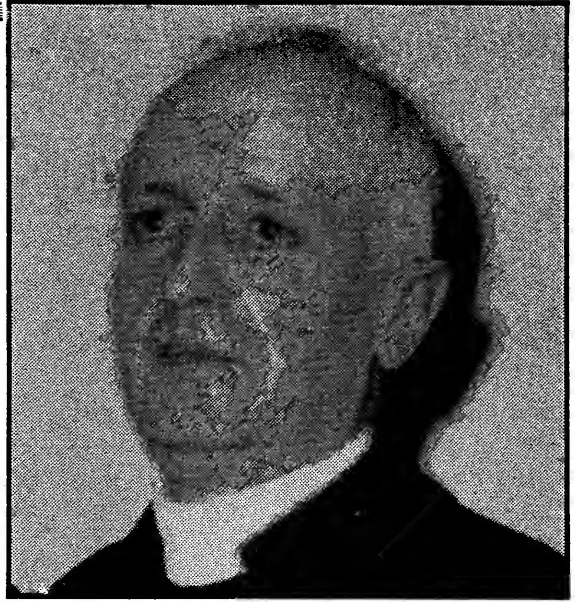
Christmas Comes Again

THE assurance of the return of Christmas is something delightfully certain in a day of doubt. Nevertheless, the thought of a festival characterized by the idea of "Peace on earth, good will toward men" can seem incongruous in these days of continuing discord and bitter debate among the nations of the world. Good will does not grow in the same garden with distrust, suspicion, and fear.

It should not be surprising that America's tremendous contribution of supplies, money and men toward the winning of the war could not alone win for us the friendship of our allies. When one is fighting for his life he is glad to accept the aid even of those whom he most thoroughly dislikes. A common enemy of almost overwhelming strength is the most persuasive argument for co-operative action. War, like politics, makes strange bedfellows. Allies in a military operation will not

Bishop Sherrill Honored

CHOSEN HEAD OF
PROTESTANT
EPISCOPAL CHURCH
IN THE
UNITED STATES



Bishop Henry Knox Sherrill

THE election of a presiding bishop of the Protestant Episcopal Church has sufficient news value to claim space in newspapers and magazines around the world.

Chaplains of the American Army and Navy will be pleased to see this high honor come to Bishop Sherrill who has been so deeply interested in the work of the chaplains. During the war, the Bishop made two journeys to England, France, and Germany and one to the Aleutians to visit with chaplains.

Naturally the General Commission on Army and Navy Chaplains is very proud to have its chairman honored with the highest office of his church.

The New York Sun of September 20th carried the following editorial under the heading "Bishop Sherrill's New Task":

"In the first interview following his election as presiding bishop of the Protestant Episcopal Church, the Right Reverend Henry Knox Sherrill declared: 'No matter what plans of

international co-operation we have, we are doomed to catastrophe unless we can get a new spiritual outlook in the hearts of men and women.' That is a large order but there is every indication from the record that under Dr. Sherrill's leadership his communion will be facing and striving to meet that challenge. Throughout his clerical career he has tried, with appreciable success, to make his religion a living force in the community. He is credited with having brought to historic Trinity Church in Boston its greatest following since the days of the immortal Phillips Brooks. Like this revered predecessor, he is widely known and admired outside of his own church. The work of his denomination in these challenging times is certain to be strengthened by the selection of such a man."

We salute a truly great man chosen for a demanding task in what may be the most fateful period of world history.

- "In him was life; and the life was the light of men."—John 1:4

The Light of Men

By CHAPLAIN FRANK R. HAMILTON

(Senior Chaplain, U. S. Naval Training Center, Bainbridge, Maryland)

IN our prosaic, matter-of-fact world, where all is tested by the guage of utility, there is seldom any interest in "where" or "when" a man was born—unless his life in character and achievement has given real significance to his having come into the world. If the man's accomplishment is outstanding and memorable, then the question is raised, "What was the date and place of his birth?" His life record in deed and service determines whether or not there is any universal interest in his advent.

It is on that basis that, at this season of the year, millions of people will face once again the little town of Bethlehem to commemorate the coming among men of the towering personality of all time. Jesus' individual contribution to our world of thought, feeling and action was so momentous that we compute our time as before or after his birth. There in old Bethlehem, a little hamlet with commonplace, even poverty-stricken, surroundings began the career of one "who lifted all men above the ordinary, set their hearts ringing with new hope, and brought into human experience a sterling integrity and an eternal truth." *In him was life; and the life was the light of men.* His advent signified the entry of eternal light and life, full of grace and truth, into the affairs of mankind.

Today he receives and merits respect from men in all ranks and conditions of life; no man is able to get

away from the way of truth Jesus exemplified. Always, sooner or later, he is there, the standard and norm for our living—the light that lifts the shadows of doubt and fear, the truth that wins our allegiance by the sheer impact of its eternal reality. We may disregard him, refuse him an entrance, kill his spirit and think we can ignore the stern implications of his gospel, but deep down within us is the realization that we cannot permanently exclude him and all he represents, for he is our life. Always he reappears in resurrected glory to challenge our motives and procedures. Then, we can say with Simon Peter, "Lord, to whom else can we go? Thou alone hast the words of eternal life."

Jesus has survived victoriously every effort to eliminate him from our human scene; after all the intervening centuries, we have still to fathom the depth of his insight, the wealthy resources of his mind, and the all-inclusive breadth of his spirit. Our extolled research and progress have failed even to approximate the glorious success of his life experiment. He is still far ahead of our caravan, the ideal we aspire to reach, the hope we crave, the blessedness we long to share. No matter how much we achieve along his way, he is still far beyond us convicting us of sin, summoning us to greater accomplishment, revealing how far short we are of the abundant life he inaugurated. After 1900 odd

years, Jesus is still the outstanding personality of the ages.

Christmas is the fact of this man Jesus; it is the way of life he practiced and offers to us. Because of his advent, we know that God loves us, is interested in us and concerned about us. We know, too, that there is always available to us a great reservoir of reserve power which Christ discovered, used and offers to share with those who seek his grace and follow in his way. This season comes as a blessed assurance that we do not travel and struggle alone, that in our efforts we are backed by one who "has sounded forth trumpet that never calls retreat"—a God who is "marching on."

*Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing.
Dost ask who that might be?
Christ Jesus, it is He;
Lord Sabaoth His name,
From age to age the same,
And He must win the battle!*

Beyond this assurance of the divine presence supporting our efforts, Christmas suggests the cardinal emphasis of Jesus throughout his ministry, that men are the salt of the earth and the hope of the world. With our Lord, a man was worth something of infinite value in himself; he had an innate dignity and self-respect as an individual. No matter what men did to him, Jesus had faith in them always, confident that latent and dormant in men were capacities for the noblest and best. Never did he judge them by their speech or action at any given time; rather, the only criterion with him was what they were creatively capable of becoming. Jesus not only lived, but died for that belief.

The third element in his evangel,

beyond the love of an Eternal Father, and a confident faith in his fellow-men, was his triumphant trust that sheer, unadulterated goodwill would ultimately reign supreme in the affairs of men. That certitude, peace and goodwill among men, is the final factor in the great Christmas trilogy. As we stand on the threshold of an atomic age, in which the lines are drawn and the issues are increasingly clear, the alternative is a blunt choice: Christ or catastrophe, goodwill or destruction. Without the workability of that goodwill between men and nations, chaos looms on the horizon. Time and again mankind has tried other ways, every way but Christ's way. Christmas, so often termed a home festival, is a summons to mankind to "come home" to the loving Father, and at the feet of the Master, learn in humility and practice in reality his gospel of glad goodwill and of peace. The most ruthless realists of our time are beginning to confess that the future of our civilization depends upon this generation doing just that.

Too often Christmas has been taken for granted as a festival for the children, or as an opportunity to give and receive gifts. In all of this package wrapping, even if tinselled and bright, the great significance of the day has been obscured, if not buried. The real message is: Emmanuel has come! God is with men, hope is quickened, and all of life takes on a new radiance and glory! The Light that lights every man who comes into the world can shine in our living and radiate contagiously into the corporate body of society, national and international.

Christmas is an attitude of mind and heart that must be acquired, often the hard way; it is a spirit that must be constantly sought after, and steadily

and persistently appropriated. It means that all the gracious love and everlasting power of Almighty God has come into our lives; we are not battling the issues of life alone. Emmanuel is with us! Filtering through the complex turmoil of our experience is an ever new and blessed hope, which brings a happiness so utterly tremendous in its import, that only an angelic chorus could symbolize our gladness. Because of that hope, and its resultant joy, life has new and greater possibilities for us. Nothing we encounter can hinder or impede our forward march, if we have the courage and determination for the venture, and if we seek the help of a Father who loves us, and in his Son, who gave himself for us.

Winfred Rhodes, some years ago, in one of our religious periodicals, put this thought into beautiful expression, in answering the query, "What is Christmas?"

To be conscious of the spirit of God about you and within you—that is Christmas.

To open your life to that spirit.

To give the spirit that was in Jesus a chance to enter in and possess you—that is Christmas.

To rejoice in every evidence of that goodness and gladness in the lives of others.

To see in other people an incarnation of God's spirit.

To make your own daily life an incarnation of that spirit—that is Christmas.

To do that not just for a day or a season, but throughout the year is to live the Christmas life.

To love until it seems as if your heart would burst with good-will; to make yourself an eager agent of that good-will—that is Christmas!

Such living, which is life indeed, emanates from the central fountain of life, the Babe of Bethlehem, the Man of Galilee, the Christ of Calvary, the resurrected King of kings. "In him was the life; and the life was the light of men." Christmas is the great reminder of that truth, summoning us to let that light illumine the darkness of our doubts, and bring us the peace which passes understanding, calling us to make our lives Bethlehems that cradle the spirit of the Christmas King.



Worth Quoting

☉ A TEACHER affects eternity; he can never tell where his influence stops.

(Henry Adams)

☉ MEN AND NATIONS can only be reformed in their youth; they become incorrigible as they grow old.

(Rousseau)

☉ PERHAPS the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not.

(Thomas Henry Huxley)

☉ THOSE who expect to reap the blessings of freedom, must, like men, undergo the fatigue of supporting it.

(Thomas Paine)

• *For as he thinketh in his heart, so is he.*—Proverbs 23:7

You Are What You Think

By JOHN SUTHERLAND BONNELL, D.D., LL.D.

(Minister, Fifth Avenue Presbyterian Church, New York City)

THE author of Ecclesiastes asks: "Is there anything whereof it may be said: 'See, this is new!'" Well, there aren't so many new things under the sun as is generally supposed, and this is especially true of the realm of ideas.

We are accustomed to say that modern astronomy came into existence under the leadership of Copernicus in the fifteenth century, but the truth is that the movement of the planets around the sun was known and taught by three Greek philosophers—Pythagoras, Philolaus, and Aristarchus, and all of these men lived during the period from the sixth to the third century before Christ.

If someone were to ask: "Who is the originator of the theory of evolution?" most people would answer "Charles Darwin, in the nineteenth century." As a matter of fact, that theory was set forth in detail by Aristotle in the fourth century before Christ.

"Oh, very well," somebody says, "I know a thing that is new—the atomic theory of matter." That is not new. Democritus, who was born in the fifth century before Christ, set forth the atomic theory of matter with amazing accuracy, not exactly as it is known today, but a remarkable approximation of our present knowledge.



For hundreds of years the fruits of Greek wisdom lay ungathered. Two millenniums had to pass before these great conceptions were rediscovered.

It is not otherwise with the subject of our thought today—the relationship of body, mind, and spirit. That familiar phrase "a sound mind in a sound body" was

not coined by a modern physician. It was written by Juvenal, the Roman satirist.

When we consider the affinity between character formation and the thoughts that we think, we can go right back to the master thinker of them all, Plato, and discover him saying:

"Thinking is the talking of the soul with itself."

As usual, however, we find that the Bible antedates them all, for the writer of Proverbs declares: "As he thinketh in his heart, so is he."

That word "heart" in our text is interesting. The unabridged Oxford Dictionary devotes nine large three-column pages to discussion of it. Some of its earlier meanings were: "the seat of life"; "the vital part of principle in man"; "the seat of feeling and understanding and thought"; "the seat of his innermost being"; "the depth of his soul."

It is still proper to use the word

"heart" in these connotations. We speak of the "good-hearted man," suggesting that the heart is the seat of virtue. We speak of a man "with the heart of a lion," signifying that the heart is the seat of courage. We speak of a "broken-hearted person," signifying that the heart is the seat of the emotions. Strictly speaking, however, the heart is the primary organ of the circulation of the blood, and the brain is the organ of thought.

How, then, shall we interpret these words: "As he thinketh in his heart, so is he"? Well, it means that, deep down in human personality, at the heart or at the center or core of his life, the thoughts that a man habitually thinks are fashioning his character.

This brings to our mind certain very important reflections. The first is this: *We should be careful always to keep our thinking constructive.* Far more harm is done by unconstructive thinking than is generally supposed.

I recall an occasion in which a young school boy was brought to me. He was about fourteen years of age. His father came with him. The father said to me: "My boy is going to pieces so far as his studies are concerned. His marks have deteriorated terribly."

After I gained the boy's confidence he told me that while the teacher was explaining a problem at the blackboard, he was generally lost in thought—in a dream world. Then, when the teacher turned and asked: "Now, tell me what I have said," he would be all at sea. Each time that he was reprimanded he would say to himself: "If this teacher and these boys only knew how great a genius is sitting in their midst, they would have more respect for me."

There is much more day-dreaming done than most people imagine. The

trouble was not that this boy was day-dreaming. A boy or girl who doesn't dream of greatness will never accomplish anything. The dream, however, must be linked with reality—associated with the real world of achievement. Dreams are unconstructive when a child thinks of himself as superman, flitting from planet to planet, for in such instances these fantasies take the place of genuine achievement.

We may laugh at the day-dreams of a boy, but you would be surprised to know how many grown-up young men and women and older adults spend their time in unconstructive day-dreaming. Some, it is true, substitute certain types of movies and novels for day-dreams, so that by means of this particular escape they acquire a sense of achievement that is denied them in actual life. The trouble with fantasies is that, indulged in overmuch, they close the door to genuine progress and achievement.

If we can only believe that God has a purpose for us in life, that there is a work in the world for us to do, then we shall harness all our thoughts, our dreams, our plans and our latent talents to this desired end.

"As he thinketh in his heart"—as he dreams, as he pictures himself to himself, so shall he ultimately become. Therefore, be careful how you think!

Again, *we should resolve to indulge only in thoughts that are beneficial to body, mind, and spirit.* That means the abolition of negative thinking, which is un-Christian and lacks common sense.

I know of a man who is always saying: "I am a failure. I know I am a failure. I failed all along the line; and I am going to fail in this new oppor-

tunity that has presented itself." You see, he is conditioning himself for defeat; he is laying out lines of retreat; he is preparing himself for a new failure; he is undermining all his God-given self-confidence.

Marcus Aurelius said: "The soul is dyed in the color of its own thoughts," and the color of this man's thought is black failure. This is always a symptom of self-centeredness. When Christ-centeredness is achieved, the individual is transformed. His basic thoughts become not fearful, but courageous; not despairing, but hopeful; not negative, but positive. He does not say: "I know that I shall fail." He begins to say: "I can do all things through Christ, who strengthened me."

Again, *we should expel negative emotions that are destructive of our well-being.*

This is how one thinker puts it: "Man destroys his body by his emotions. He is always hacking at himself with the hatchet of worry. He sets fire to himself with the torch called anger. He blows himself up with the dynamite called hate, and he slowly consumes his vitals with the acids of envy and jealousy and fear."

Recently I came upon an address delivered to the American College of Surgeons by George Washington Crile, a well-known medical scientist. He drew the attention of his colleagues to the effects of harmful emotions on the physical and mental and spiritual life of man, using these striking words: "Man cannot fear and hate and worry intellectually; he fears and hates and worries with all his organs."

Obviously it is not just the dictates of Christianity but common sense and healthy-mindedness demand that we rectify our ways of thinking, that we eliminate from our minds poisonous

and destructive thoughts of envy, hate, vindictiveness, jealousy, unforgiveness, malice, grudge-bearing, uncharitableness, pride, anger, worry, and fear. These are all children of the devil, and they war against the well-being of body, mind, and spirit.

Unfortunately, however, you cannot expel these negative thoughts merely by wishing you were rid of them—by an act of the will. There is only one way a negative thought can be displaced, and that is through the reception of a greater, more powerful, positive thought. This is what William James had in mind when he wrote of "the expulsive power of a new affection."

The impact of the Spirit of Christ on human personalities exercises this expulsive power. It can change the entire tenor of a life. St. Paul lists the new, positive thoughts we begin to think: "Whatsoever things are true; whatsoever things are honorable; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

Each thought is constructive, helpful, positive, because it is Christ-inspired.

All this resolves itself into the fact that we are architects of our own souls. Deep down within us there is a workshop in which we are fashioning character and personality, and the tools we use are thoughts and emotions which either destroy us or build us up.

If we are constantly regarding ourselves, if we are always thinking of the respect that people owe us or the happiness that we are entitled to; if we are constantly on the alert for in-

sults and injuries and slights; if we are thinking always of the ills of the flesh, if we employ vindictive, vengeful, and envious thoughts; if we let fear and worry and anger dominate us, then, as Kingsley says, "We shall spoil everything we touch," and then, "we shall make misery out of all the good things God sends us, and we shall be just as unhappy as we choose." If, on the other hand, our thoughts are generous, kindly, forgiving, unselfish, healthy-minded, and loving, then we shall develop a zest for living and we shall become a benediction to everyone who knows us.

It is true that: "A man is what he thinks, his character being the complete sum of all his thoughts." Now, what we think is determined by the citadels of our lives. When Christ ideal that we enshrine in the inner reigns there our thoughts, our emotions, our desires, are motivated by his spirit, and we enter upon the more abundant life which he came to impart.

One of the most unforgettable experiences I have had in my entire ministry in New York City was to see a man completely transformed in the space of twelve months. The transformation was so amazing and so thoroughgoing that only one word will describe it—"miracle." It was a miracle of the grace of God. That man cast away failure, cast away defeat, cast away bitterness, cast away hate, and became a radiant, healthy-minded, lovable personality. The thought processes deep within him were arrested, reversed, and completely altered, through the expulsive power of the love of Christ.

December 1st is the first Sunday of Advent and our thoughts turn to the coming of the Saviour to the world.

The important question for each of us is this: Will he come to me this Advent season? Will his spirit flood every area of my life and be reflected in the inner thoughts that express themselves in conduct? Let us in one supreme act of self-dedication fling wide open the doors of our heart to this Divine Guest, saying, in words of a well-loved hymn:

*O, come to my heart, Lord Jesus,
There is room in my heart for Thee.*

Christmas Comes Again (Continued from page 2)

reasons why assurance of international goodwill and world peace are slow in coming. Let no one claim a monopoly of desire for world peace. It is the most universal desire of the people of the earth today. Let no one arrogantly claim he knows the way. Surely it cannot be achieved simply by "getting tough with" or "appeasing" another nation. First of all perhaps we should get tough with the things within ourselves which nullify our efforts and create suspicion.

The fundamental question is not what others will think of us. It is fundamental that we continue in the process of creating a nation whose preaching and practice shall be in harmony—a nation living in truth and righteousness, a nation which can arrive at a right decision through democratic methods and frankly and courageously (yet with unlimited goodwill) say, "This is where we stand."

A strong, fearless, God-guided America dedicated to striving for "Peace on earth, good will toward men" could be the world's finest Christmas gift in 1946.—T. A. RYMER.

PERSONALS

CHAPLAIN K. D. PERKINS, USNR, Senior Chaplain at the U. S. Naval Hospital, Corona, Calif., recently received a new interpretation of the Navy Chaplain Corps designation (ChC) when he received a letter addressed: Comdr. (Church Chaplain) K. D. Perkins.



CHAPLAIN ANSELM M. KEEFE has received the Army Commendation Ribbon for meritorious service.



CHAPLAIN FRANK P. MACKENZIE, chief chaplain of the Armed Forces in the Pacific Ocean area has planned for the first Army chapel in Tokyo to be built in the neighborhood of the Finance Building. It will have a seating capacity of 500 and facilities for Catholic, Protestant and Jewish services. It will be of wooden construction and will have an 80-foot bell tower equipped with Japanese bells, a Hammond organ, and choir stalls which can be removed to convert the sanctuary into a stage for religious theatrical activities.



At the suggestion of former CHAPLAIN CHARLES E. ANDRUS, USNR, a chaplain service has been inaugurated by the Butler, Missouri ministerial alliance at the Memorial hospital in that city. Each member of the alliance serves as chaplain for one month, during which he visits the hospital patients.



CHAPLAIN GLENN J. WITHERSPOON served as an "aide" to Dr. C. Oscar Johnson on his recent visit to chaplains in the Pacific Theatre.

CHAPLAIN MONROE DREW, JR., USNR, has been designated technical adviser in the development of a series of motion pictures which will "dramatize decency and the underlying values of American life." The pictures are being produced in an effort to care for the mental and emotional health of Navy personnel as the physical factors of morale have been cared for.



CHAPLAIN LUTHER D. MILLER addressed the joint session of the General Convention of the Episcopal Church, held in Philadelphia, on the subject of "The Role of the Chaplain in War and Peace."



CHAPLAIN SOLON L. COLE, who has served twenty-six months in Europe, and is now stationed in Korea, writes: "Our GIs have a fine Youth for Christ movement organized here. I preached for them the other night—a large crowd."



CHAPLAIN ROY E. NELSON has been made Regimental Chaplain for the 351st Infantry Regiment, 88th Division, serving on the Austria-Yugoslavia-Italian borders.



ROWLAND C. ADAMS, and EDWIN T. ANTHONY have been elected president and vice-president, respectively, of the Chaplain's Fellowship of the Congregational Christian Churches. CHARLES L. BAGBY is recording secretary, and FRED FAGLEY, corresponding secretary.



CHAPLAIN JAMES L. BLAKENEY has retired after thirty years of service with the Army. The chaplain broke a 900-year-old precedent on Thanksgiving Day 1942 when, as a non-conformist minister, he conducted a service and preached in the famous Westminster Abbey, London.



Former Chaplains . . .

ALEXANDER, ROBERT CLOYD	Priest-in-charge, Christ Episcopal Church, Manhasset, L. I.
ALTHOUSE, PAUL L.	Evangelical & Reformed Church, Frederick, Md.
ANDERSON, GORDON H.	Swedish Baptist Church, Duluth, Minn.
BACHMANN, C. CHARLES	Princeton Theological Seminary, Princeton, N. J.
BARR, W. STUART	West Side Presbyterian Church, Ridgewood N. J.
BARTH, HAROLD J.	Zion Evangelical & Reformed Church, Gilman, Ill.
BAUMANN, GLENN E.	Union Theological Seminary, New York, N. Y.
BENTLEY, ELMER N.	Secty. of Religious Education, Waterville, Maine
BEVAN, VERNON F.	Congregational Church, Shelburne Falls, Mass.
BILLINGSLEY, RICHARD	Congregational Church, Middletown, N. Y.
BORNHOEFT, THEO. P.	Lutheran Church, Lake Parsippany, N. J.
BOURNE, DONALD S.	First Congregational Church, Benton Harbor, Mich.
BREHART, LEWIS M.	First Baptist Church, Bangor, Maine
BROHM, EDGAR H.	Asst. Pastor, St. John's Lutheran Church, San Francisco, Calif.
BROWN, MARVIN D.	Congregational Church, Garden City, Kans.
BUEGE, WILLIAM A.	Cross Lutheran Church, St. Paul, Minn.
CASTILLO, JOSE M.	Boston Baptist City Mission Society, Malden, Mass.
CONGDON, HOWARD S.	Presbyterian Church, Anaheim, Calif.
COSTNER, ROBERT L.	Knightdale Baptist Church, Knightdale, N. C.
COTTE, GARDNER D.	Congregational Church, Mattapoisett, Mass.
CROWE, ROBERT MCF.	Central Presbyterian Church, Oklahoma City, Okla.
DAVIDSON, ADAM H.	Student, Union Seminary, Richmond, Va.
DE LA VERGNE, JAMES G.	Chief Service Officer, Veterans Service Bureau, Alhambra, Calif.
DILLENBERGER, JOHN	Union Theological Seminary, New York, N. Y.
EDWARDS, NORMAN E.	Veterans Administration, Palo Alto, Calif.
FERGUSON, ROBERT RODNEY	First Presbyterian Church, Hollywood, Calif.
FLECK, JAMES M.	State Missionary, Iowa Baptist Convention, Cresco, Iowa
FOWLER, DANIEL	First Congregational Church, Pulaski, N. Y.
FREY, ROBERT B.	Emmanuel Evangelical & Reformed Church, Valley City, Ohio
GASKILL, JOHN GILBERT	Congregational Church, East Derry, N. H.
GILBERT, LAWRENCE E.	First Presbyterian Church, Port Lavaca, Texas
GOLDING, JOHN T.	Episcopal Church of the Redeemer, Chestnut Hill, Mass.
GONNSEN, MAGNUS V.	Hardin-Simmons University, Abilene, Texas
GOODYKOONTZ, JACK T.	First Presbyterian Church, Sherman, Texas
GOUDLAS, CHARLES K.	Bethel Presbyterian Church, Walterboro, S. C.
HANES, ELBERT L.	Dry Ridge Christian Church, Williamstown, Ky.
HATCH, CHALMERS U.	First Presbyterian Church, Shreveport, La.
HECKMAN, CARL A.	Salem Lutheran Church, Navasota, Texas
HEINTZ, RICHARD C.	St. Peter's Evangelical & Reformed Church, Millbury, Ohio
HELD, HENRY G.	Grace Evangelical & Reformed Church, Sioux City, Iowa
HENNON, R. MANSEL	Methodist Children's Home Society, Detroit, Mich.
HOWARD, JUDSON D.	Student, Boston University, Boston, Mass.
HULSE, VIRGIL P.	Pedro Miguel Union Baptist Church, Gamboa, Canal Zone
JOHNSON, BIRGER J. C.	Salem Lutheran Church, Long Island, N. Y.
JOHNSON, GEORGE R.	Salem Evangelical & Reformed Church, Rohrerstown, Pa.
KENNEDY, LELAND M.	Asst. Pastor, Highland Presbyterian Church, Dallas, Texas
KING, GEORGE B.	Vocational Adviser, Heidelberg College, Tiffin, Ohio
KUTZ, GREGOR W.	Midland Evangelical & Reformed Church, Nickerson, Kans.
LEE, JOHN P.	Field Secty., Los Angeles (Calif.) County Christian Endeavor

AND WHERE THEY MAY BE FOUND



LOEHR, FRANKLIN D.	<i>First Congregational Church, West Springfield, Mass.</i>
LUMPKIN, WM. W.	<i>The Church of the Holy Communion, Charleston, S. C.</i>
MCDONALD, CARLYLE A.	<i>Asst. Pastor, Bream Presbyterian Memorial Church, Charleston, W. Va.</i>
MCGAFFIN, JAMES B.	<i>Third Reformed Dutch Presbyterian Church, Raritan, N. J.</i>
MCIVER, MALCOLM C., JR.	<i>Student Pastor, University of Alabama, Tuscaloosa, Ala.</i>
MCSWEEN, ALLEN C.	<i>First Presbyterian Church, Lincolnton, N. C.</i>
MAYBERRY, DONALD WILLIAMSON	<i>Trinity Episcopal Parish, Wilmington, Dela.</i>
MENNEN, R. E.	<i>St. Mark's Lutheran Church, Youngstown, Ohio</i>
MERRIN, JAMES F.	<i>Supt., Home Missions, Cherokee Presbyterian, Rockmart, Ga.</i>
MILLS, ARTHUR E.	<i>Counselor in County Serv. Off., Santa Ana, Calif.</i>
MURSCHEL, ALFRED W., JR.	<i>Community Presbyterian Church, Cedar City, Utah</i>
NAUSS, EARL F.	<i>Congregational Church, Nashua, N. H.</i>
ORR, JAMES E.	<i>Evangelistic Work, Johannesburg, S. Africa</i>
PACE, ROSS A.	<i>First Baptist Church, Buda, Ill.</i>
PALMER, KENNETH L.	<i>Congregational Church, Leicester, Mass.</i>
PARCE, ARTHUR M.	<i>Immanuel Baptist Church, Ithaca, N. Y.</i>
PARKS, JAMES S.	<i>Golinda Baptist Church, Waco, Texas</i>
POOLEY, ROBERT C., JR.	<i>Patterson Presbyterian Federated Church, Patterson, Calif.</i>
POSTLETHWAITE, KEITH T.	<i>Princeton Theological Seminary, Princeton, N. J.</i>
PRUGH, CHARLES M.	<i>Dean of Men, Heidelberg College, Tiffin, Ohio</i>
RAY, EARL E.	<i>Veterans Administration, St. Louis, Mo.</i>
REDMON, JOHN T.	<i>Methodist Church, Edinburg, Ind.</i>
REINBOTH, OSCAR H.	<i>Emmanuel Lutheran Church, Fresno, Calif.</i>
REVELEY, W. TAYLOR	<i>Fairmount Presbyterian Church, Richmond, Va.</i>
RICHARDS, JOHN E.	<i>Presbyterian Church, Columbus, Ga.</i>
ROBERTS, JOHN K.	<i>First Presbyterian Church, Danville, Va.</i>
ROBINSON, STEWART P.	<i>First Presbyterian Church, Pittsburgh, Pa.</i>
ROCKWELL, LEE WM.	<i>Supt., Uhlich Orphans' Home, Chicago, Ill.</i>
ROLF, ROBERT F.	<i>Asst. Pastor, St. Mark's Lutheran Church, Cleveland, Ohio</i>
RUSCHHAUPT, WM., JR.	<i>Union United Presbyterian Church, Pittsburgh, Pa.</i>
SCHILLING, JOHN F.	<i>Veterans Service Officer for Marathon County, Wis.</i>
SCHOLL, FRANK CARL	<i>St. Mark's Evangelical & Reformed Church, Covington, Ky.</i>
SCHUBARTH, GEO. E.	<i>Trinity Lutheran Church, Miles City, Mont.</i>
SMITH, ERNEST E.	<i>Pres., Sioux Falls Jr. College, Sioux Falls, S. D.</i>
SMITH, HARRY V.	<i>First Baptist Church, Forsythe, Ga.</i>
SMITH, JOHN R.	<i>Westminster Presbyterian Church, Jackson, Miss.</i>
SMITH, KENNETH I.	<i>Wall Street Baptist Church, Jackson, Mich.</i>
SOLIDAY, WAYNE E.	<i>Hilltown Baptist Church, Hilltown, Pa.</i>
TARCY, PAUL	<i>Franklin Baptist Church, Ingomar, Mass.</i>
TINKLENBERG, RICHARD	<i>Veterans Administration, Seattle, Wash.</i>
TITUS, FRANK L.	<i>Asst. Secty., Overseas Dept., Protestant Episcopal Church, New York, N. Y.</i>
TODD, LEONARD F.	<i>Evangelical Protestant Church, St. Jacobs, Ill.</i>
TRAVER, ROLAND M.	<i>First Baptist Church, Port Huron, Mich.</i>
TRAVIS, WILLIAM W.	<i>First Presbyterian Church, Jonesboro, Ark.</i>
VINING, WARREN C., JR.	<i>American Baptist Foreign Mission Society</i>
WENGER, WM. A.	<i>St. John's Evangelical Lutheran Church, Kendalville, Ind.</i>
WRIGHT, ALBERT M.	<i>St. Paul's Evangelical & Reformed Church, Johnstown, Pa.</i>

Report on Germany

Describing the Germany of today as a "spiritual vacuum," Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America, who made a two months' service as temporary liaison Protestant representative between the American Military Government and the German churches, declared that the basic problem in Germany today is to fill this vacuum with a positive faith. Dr. Cavert gave a detailed report on his mission to Germany.

"The dominant mood of great numbers might be described as a weary cynicism," said Dr. Cavert. "Their faith in Nazism is gone but they have found no other faith to take its place. Here is the great opportunity of the Christian Church. Unless it can measure up to this opportunity, it is difficult to see how hopeful objectives in any

other realm—the economic and the political, for example—can be achieved."

Dr. Cavert made a strong plea for a "constructive policy" of encouragement to the German people, warning that "unless they can be led to see that there is the prospect of a better future, the social and political chaos in Germany will increase and it will become a center of infection that will spread poison through Europe."

Dr. Cavert saw as one of the most encouraging signs in the German Church the keen desire of its leaders to be associated with the ecumenical movement, particularly with the World Council of Churches.

People:

The Hon. Zoltan Tildy, the new president of the Republic of Hungary, is also an ordained Presbyterian minister. For twelve years prior to his election he was pastor of the Hungarian Reformed congregation at Szeghalom.

The late Supreme Court Justice James Clark McReynolds provided in his will for a gift of \$10,000 to Centre College in Danville, Ky. Although the justice was a bachelor, he left the money with the hope that the funds "will be used to promote instruction of girls in domestic affairs."

Milton Eisenhower, brother of General Dwight D. Eisenhower, has been nominated as permanent chairman of the United States National Commission on International Education, Scientific and Cultural Cooperation. Mr. Eisenhower is President of Kansas State College.



Dr. G. F. Fisher, Archbishop of Canterbury, enjoys a chat with the Rev. Dr. F. B. Harris, Chaplain of the U. S. Senate during Washington reception (RNS photo)

General Dwight D. Eisenhower, during his tour of the European Theatre, received an honorary degree from the University of Edinburgh and the formal presentation from the National Trust for Scotland of the Culzean Castle apartment. The General was also given an honorary degree at Cambridge University.

Abroad

The King and Queen of England have made the first contribution toward the rebuilding of Coventry Cathedral.

Thirty-three Methodist chaplains serving in the European Theatre, were privileged to attend the Annual Conference of The Methodist Church held recently in Berne, Switzerland.

Sacred Cow: India, which is faced with worse famine conditions than any

part of the world, has almost one-third of the world's cattle. This situation is due to the fact that Hindus regard the cow as sacred and will not allow it to be killed.

The American Bible Society reports that one million Bibles will soon start to roll off printing presses in Germany. The Society will furnish most of the materials necessary for the manufacture of the Scriptures.

Manila: Union Theological Seminary, Manila, reopened July 8 for its first term since 1941. This school is the training center for all Protestant denominations in the Philippines.

Denominational:

First Baptist Church, Titusville, Florida, with a membership of 300, sent four pastors as chaplains to World War II.

The Church of God has purchased an airplane so that its missionaries in Alaska can get quickly from one station to another. This will enable ministers to hold services in several stations on the same day. A trained engineer has been employed to instruct the ministers in the use of the airplane.

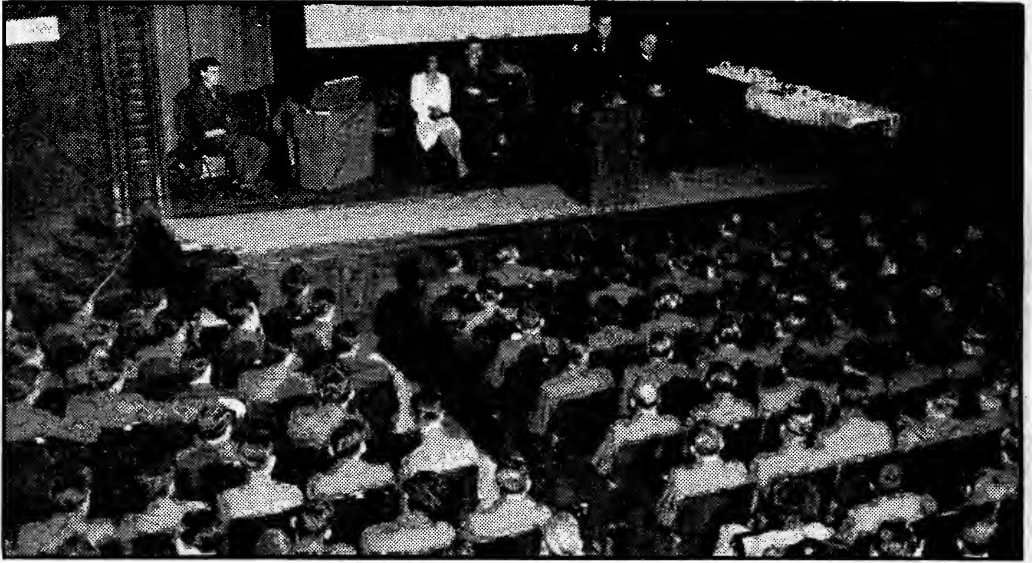
The Southern Baptist Convention has appointed a committee to consider the erection of a new theological seminary for the Eastern states.

The Disciples of Christ Historical society will undertake to restore the mansion of Alexander Campbell, one of the founders of their church, at a cost of \$100,000. The home will be jointly maintained by the Historical Society and Bethany College which was also founded by Mr. Campbell.

The Truett Bible Class of the First Baptist Church, Bluefield, West Virginia, composed largely of returned



Protestant services for U. S. Army held in the St. Augustine Cloister (Lutheran Church) in Gmund, Germany



Men attending Latter-Day Saints Church Servicemen's Conference in Meiji Bldg., Tokyo, Japan, commemorating 116th Anniversary of the church. Ch. Vadal W. Peterson was a speaker.

war veterans, has proposed that the church establish a permanent scholarship at Bluefield College, valued at \$150.00 per year. This scholarship will be a memorial to Harold Zimmerman, a loyal member, who died of wounds received in France. The class has assumed the leadership in raising the money.

Labor: An advisory committee for cooperation with organized labor in the South has been set up by the Methodist Federation for Social Service. Committee members include lay and clergy representatives from Alabama, Texas, Mississippi, Tennessee, Georgia, Louisiana, Oklahoma, and North Carolina.

Miscellaneous:

Fined two yen: American soldiers in Tokyo, preparing to become civilians soon, have formed the "I swear not to swear" club. Two yen (13½ cents) per curse word is the fine for each slip. Each member is on honor to pay the fine when he catches him-

self cursing. The treasurer reports that the biggest flow of fines always follows meals.

The Bourabbee Indians, who live in Panama's jungles in the province of Bocas del Toro, speak English which sounds as if they were characters from the plays of Shakespeare. The Middle America Information Bureau says that they learned this obsolete usage of the English language from the 16th century English buccaneers who used this region as a base from which to make their raids.

German prisoners of war have painted scenes depicting the life of Christ on the windows of the Army chapel at Fort du Pont, Delaware.

Memorial: A group of civilians and servicemen are sponsoring a movement to raise funds for the purpose of building a memorial to Brig. Gen. Theodore Roosevelt, Jr. The memorial will be in the form of a public library at his home town of Oyster Bay, N. Y.



